وَمِنْ اٰيٰتِهٖٓ أَنْ خَلَقَ لَكُمْ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا
لِّتَسْكُنُوْٓا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ط
إِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٢١﴾

WA MIN ĀYĀTIHĪ AN KHALAQA LAKUM MIN ANFUSIKUM AZWĀJAL LITASKUNŪ ILAYHĀ WA JA`ALA BAYNAKUM MAWADDATAW-WA RAḤMAH. INNA FĪ DHĀLIKA LA ĀYĀTIL-LIQAWMIY-YATAFAKKARŪN

"And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect"

Ar Rum 21

فَضَائِلُ النِّسَاء

FORTY AHADITH REGARDING THE VIRTUES OF WOMEN

In the *ahadith* reference is made of the merit, praise and glad tidings of virtuous women. *Ahadith* of the beloved Nabi ﷺ regarding the respect, partiality and consideration to be shown to them and whose study is equally necessary for pious men whereby they may recognize and appreciate the rights of their wives. By fulfilling their rights, one can attain the pleasure of this world and the next. Women, too, should make this true and natural religion, which has given them a distinct place and honour, completely theirs.

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I) THE PURPOSE OF MARRIAGE

All praise be to Allah ﷻ, the Lord of the Worlds, the Beneficent and Merciful, Master of the Day of *qiyamah*, and blessings and mercy on the chief of the *Ambiya* who declared his finality in his *Nabuwwah* saying *"I am the seal of Nabuwwah, there is no Nabi after me"*, and the blessings and mercy be upon his family and the *Sahabah* ؓ.

After the reciting of the *Khutba*, Allah ﷻ has mentioned in the *Ayah*:

وَمِنْ اٰيٰتِهٖٓ أَنْ خَلَقَ لَكُمْ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا

لِّتَسۡكُنُوٓاْ إِلَيۡهَا وَجَعَلَ بَيۡنَكُم مَّوَدَّةٗ وَرَحۡمَةًۚ
إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ ٢١

WA MIN ĀYĀTIHĪ AN KHALAQA LAKUM MIN ANFUSIKUM AZWĀJAL LITASKUNŪ ILAYHĀ WA JA`ALA BAYNAKUM MAWADDATAW-WA RAḤMAH. INNA FĪ DHĀLIKA LA ĀYĀTIL-LIQAWMIY-YATAFAKKARŪN

And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect

Ar Rum 21

Whatever the necessities needed from women by men, if one has to ponder, it will result in contentment of the heart, comfort and satisfaction.

From this we gather the primary reason for married life is tranquility and peace of the heart. In whichever home this is present, he has in fact attained the purpose of his creation in this life, and wherever a lack of this occurs, despite having everything else, in the matrimonial sense, he will remain unsuccessful and without purpose. *Ma'ariful Qur'an*

In this so called enlightened and liberated age, we have disgraced and reduced women to such a state, wherein we are unaware of their rights, and with the misconception of liberation and the guise of religious freedom, we further oppress and destroy these rights resulting in the unhappy state of their present lives and eventual punishment in the hereafter.

The *ayah* has based the peace of the heart as the purpose of marriage and only with both partners knowing each others right and fulfilling them, can this be realised. Otherwise, the argument in the pursuit of matrimonial rights would destroy the peace so desperately sought. The husband/wife relationship is not such as could be maintained by any fixed rule nor implemented by a just court.

Only the fear of Allah ﷻ and the questioning in the hereafter would bring about the fruition of this purpose, Allah ﷻ has in fact blessed His slaves with an additional gift by not confining matrimonial rights to only religious and legal aspects but has included the natural and sensual aspects by fixing love and tenderness in their hearts; whereby that bond may be strengthened and fulfilled. Allah ﷻ says:

وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً

WA JA`ALA BAYNAKUM MAWADDAH

"We have kept love and perseverance between them" (i.e. between husband and wife.)

Ar Rum 21

II) TWO SIDED FRIENDSHIP AND RIGHTS

Just as the fulfillment of rights in love is not one sided but both-sided, between the two, the love and sympathy for each other, similarly rights are not confined to one but the rights concerning both partners.

Thereafter, Allah ﷻ has mentioned:

وَلَهُنَّ مِثْلُ الَّذِىْ عَلَيْهِنَّ بِالْمَعْرُوْفِ ۚ وَلِلرِّجَالِ

عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

WA LAHUNNA MITHLUL-LADHI `ALAYHINNA BILMA`RŪFI WA LIRRIJĀLI `ALAYHINNA DARAJAH WALLĀHU `AZĪZUN ḤAKĪM

And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise

Al Baqarah 228

Allah ﷾ who is Most Merciful and Most Bountiful has in this verse mentioned the rights of women before mentioning men, because man, by nature of his strength and God-given superiority, is able to attain and pursue his rights over women, whereas the dilemma of women is that they are not by nature able to attain their rights by way of force.

Another indication in this *ayah* is that men should, in their relation to women regarding rights, make it easy for them.

In the conclusion of the above *ayah* wherein mention is made that whoever, in opposition to women, exceeded themselves, it is not meant by way of rights nor benefit in the hereafter, but by way of wisdom. And in the matter of fulfilling rights, one point of wisdom is the *ahadith* of Abdullah Bin Abbas ﵁ mentioned in relation to the explanation of the above *ayah, t*hat man has been granted a lofty position by Allah ﷾, therefore they should exercise greater patience. If a deficiency occurs from the woman's side then the demand of his position is that he should accommodate her and maintain *sabr* (patience) and establish consistency in the

fulfillment of his rights. Even in this age many pious person's actions are in accordance with this. Whatever other benefits regarding the wisdoms of this *ayah* are mentioned in numerous *tafasir* (commentaries) the summing up is that man's benefit can be attained through the means of women.

III) THE GREAT BENEVOLENCE OF RASULULLAH ﷺ (WHO WAS A MERCY UNTO MANKIND) ON HIS WIVES (MAY ALLAH ﷻ BE PLEASED WITH THEM)

Rasulullah ﷺ displayed much kindness to women and greatly raised their honour. He showed concern for every deficiency of theirs, equating minor duties and favours of women to the great achievements of warriors in battle.

If, by the wisdom of Allah ﷻ, women were created weak and delicate in the physical sense, then He has put the burden of responsibility of their lives on man by making him responsible for the providing of women, their, necessities, and has guided man to display tenderness and affection unto them, maintaining harmony and tolerance with them, and has strongly admonished man in his cruelty to women. In connection with the partiality and appreciation to the creation of women, we will now mention 40 *ahadith* of Rasulullah ﷺ.

IV) EMPHASIZING THE RIGHTS, FAVOUR AND POSITION OF ONE'S WIFE

1. Jabir رضي الله عنه related that on the occasion of the farewall pilgrimage (*Hajjatul-Wida*), on the day of *Arafah*, Rasulullah ﷺ said:
"O, people with regard to your wives fear Allah ﷻ." (Al Hadith)
In this Hadith, men are made aware of their responsibility to women. They should not remain ignorant of the retribution and

account of Allah ﷻ. They should fear Allah ﷻ and remember that between them and their wives is Allah ﷻ. It is for his benefit and comfort that she is brought into a Nikah agreement with him and made lawful unto him. His wife is in the trust and protection of Allah ﷻ. If a husband is oppressive, then he will be violating a trust given by Allah ﷻ and will become an oppressor.

2. EMPHASIS ON *WASIYYAH* (BEQUEST).

Rasulullah ﷺ has mentioned *"Accept this advice of mine that in matters concerning the rights of women, maintain kindness."* Observing that kindness must be shown to all, but the Rahmatul-lil-alamin ﷺ has emphasized it by making it a "bequest" unto his *ummah* regarding women. With regard to kindness to women he emphasized on the words "accept *wasiyah*" (accept advice).

3. GOOD CONDUCT TOWARDS ONE'S WIFE IS A PRECONDITION FOR PERFECT FAITH (*IMAN*).

Aisha Siddiqah رضي الله عنها narrated from Rasullulah ﷺ that amongst Muslims, that person is more perfect in *Iman* whose conduct is good with everyone and especially with his wife his attitude is one of kindness and love. *Tirmidhi*

4. THE BEARER OF GOODNESS AND KINDNESS.

Abu Hurairah رضي الله عنه narrates from Rasulullah ﷺ saying: Amongst *Muslims*, the most perfect in *Iman* is he who has good conduct, and the best among you is the one who is good and kind in regard to the rights of his wives. *Tirmidhi*

5. *RASULULLAH* ﷺ EMPHASIZING HIS POINT.

"Amongst you the best is that person who shows good conduct towards his wife and I am the best for my wives."

6. ENTRANCE TO *JANNAH*.

The woman who dies when her husband is pleased with her shall enter *Jannah*. Observe how easily a woman may enter *Jannah*.

7. REQUEST ON SPENDING ON WIVES.

It is narrated from Abu Darda رضي الله عنه who mentions, *"My friend Abul Qasim ﷺ instructed me to spend on my wife according to my capacity."* Observe the emphasis on spending on one's wife.

8. TO ATTAIN THE STATUS OF *JIHAD*.

Rasulullah ﷺ has mentioned that a woman engaged in her household duties attains the position of fighting in the path of Allah سبحانه وتعالى (Jihad).

9. REWARD ATTAINED BY BRINGING COMFORT TO ONE'S WIFE

Rasulullah ﷺ has mentioned, to assist in your wife's household chores will obtain for you the reward of *Sadaqah*. Look! how much emphasis is stressed for the giving of comfort to one's wife! The *Shariah* has made it easy for us to attain *Jannah*.

10. THE OPENING OF THE EIGHT DOORS OF *JANNAH* FOR WOMEN

Rasulullah ﷺ has mentioned that the woman who regularly performs her five daily *Salaah* and observes the fast in *Ramadhan*, protects her modesty, obeying and fulfilling the wishes of her husband, will enter *Jannah* through whichever door she pleases. Meaning all the eight doors are opened to such a woman. The explanation is such that whoever is punctual on the necessities of *Deen,* with minimal effort, will attain the ranks of those raised in position. Obeying the *Faraidh* is also important and emphasized.

11. THE *MALAA'IKAH* AND THE ENTIRE CREATION OF THE LAND AND SEA SEEK BLESSINGS AND FORGIVENESS FOR HER

Rasulullah ﷺ has said that the woman who obeys and follows her husband, the birds in the sky, the fish in the sea, the angels of the heavens and the animals in the jungle make *du'a* for her forgiveness. *(Al Bahr-Ul-Muheet)* By adhering to this one injunction, how much reward is attained for women? With this *Istighfar*, if any sin is committed, then she is forgiven, thereafter her degree is further raised.

12. ENTERING *JANNAH* BEFORE MEN

Rasulullah ﷺ has said: *"O Women! remember the pious amongst you will enter Jannah before pious men."* On gaining entry into *Jannah*, these women will have already been bathed, perfumed and made ready to be given to their menfolk in red and yellow coloured carriages, together with such children like scattered pearls. Hakimul Ummah *(Rahmatullah Alayh)* mentions; *"Women, what other benefit do you desire, your entry into Jannah will be before men, as long as the precondition of piety accompanies this and that is not something too difficult."*

Behishti Zewar

13. THE METHOD TO ACQUIRE ALLAH'S ﷻ MERCY

Rasulullah ﷺ said that, on such a woman the mercy of Allah ﷻ descends who awakens at night for *tahajjud* and awakens her husband as well to perform *tahajjud*.

14. THE STATUS OF A MARTYR (*SHAHEED*)

The woman who succumbs to death in virginity or in the process of giving birth or In the state of *nifaas* (the bleeding after childbirth) will attain the ranks of a martyr (*Shaheed)*

15. THE ATTAINING OF SO MANY BLESSINGS THAT EVEN THE INHABITANTS OF THE SKY AND THE EARTH ARE UNAWARE

Rasulullah ﷺ has said: *"O Women! Are you satisfied (meaning you should be satisfied) that whenever one of you is impregnated by your husband who is pleased with you, you receive such reward, as one fasting in the path of Allah ﷻ or remains awake during the night and when she begins her labour then the inhabitants of the sky and earth pray for the coolness of her eyes, i.e. meaning comfort. When she gives birth, then not even one drop of her milk is discharged nor is the child suckled once from her breast but for every drop or suckle she is rewarded, and because of the child she has to stay up at night she gets rewarded for freeing seventy slaves in the path of Allah ﷻ. O Salamah (this is the name of the governess of Ibraheem عليه السلام, son of Rasulullah ﷺ) do you know, that woman is meant by this, that despite her being pious, is concerned for her husband, is obedient and not ungrateful to him."*

16. THE REWARD OF SPENDING FROM HER HUSBAND'S EARNINGS

Rasulullah ﷺ said that when a woman spends from her husband's wealth in the path of Allah ﷻ, without destroying his wealth (meaning with permission and discretion), not spending beyond his position and allowance, then she is rewarded on spending his wealth and he too receives reward on account of his earning whilst the keeper also receives an equal reward; the reward is not lessened if attained on account of someone.

Note: A woman should not be under the misconception that she will not be rewarded for spending in charity from the husbands wealth.

17. WOMEN'S REWARD OF *HAJJ* IS EQUAL TO *JIHAD*

Rasulullah ﷺ has said: "O Women! Your *Jihad* is *Hajj*. Benefit: Note how much concession is accorded to women by their

performing *Haj*, which does not have the hardship of *Jihad*, she gets the reward of *Jihad*, which is *Ibadah*.

18. WOMEN ARE GREATLY REWARDED WHILST REMAINING AT HOME

Rasulullah ﷺ has said there is no *Jihad* of women (as long as it remains as kifayah), no *Jumuah*, nor *Janazah*. Benefit: Observe how much reward they attain merely staying at home.

19. THE PLEASURE OF ALLAH سبحانه وتعالى IS IN LOVE (A NATURAL DESIRE) FOR ONE'S HUSBAND

Rasulullah ﷺ mentions that Allah سبحانه وتعالى loves the woman who in turn loves her husband and is close to him and protects herself from strangers. *Meaning:* to love one's husband and fulfil his desire is not taken as displeasing, as some proud women do, because the pleasure of Allah سبحانه وتعالى, verily a blessing and source of happiness, is therein.

20. WOMEN ARE PART OF MEN

Rasulullah ﷺ has said that women are part of men. Meaning that the laws regulating women are akin to that of men with the exception of a few particular aspects, if the benefit of these would not have been different, then it too would be nothing to frown upon. Whatever blessings are promised on certain religious obligations the same is promised to women.

21. ORDER OF CONSIDERATION

It is narrated from Abu Hurairah رضي الله عنه that Rasulullah ﷺ said: "Regarding the rights of women, accept my advice of kindness because she is created from a rib." *(Bukhari)* Benefit: Do not expect complete perfection and understanding from her. See how much

consideration is to be observed regarding women and the order of over looking their faults is emphasized by such great wisdom.

22. THE BEST AMONGST WOMEN

Rasulullah ﷺ said the best amongst women is that woman who, when gazed upon by her husband, makes him happy and when requested by him to do something, obeys him and does not displease him by way of physical or financial opposition.

23. THE DU'A OF RAHMAH FROM ALLAH'S NABI ﷺ.

Rasulullah ﷺ said may Allah's ﷻ blessing be upon women wearing *izaar*.**

**This is not only limited to clothing worn at night but the trousers worn on the legs during the day as well; to achieve greater modesty and purdah (concealment) in dress. Benefit: Observe that despite *izaar* being naturally beneficial to purdah, it has simultaneously taken the *du'a* of Rasulullah ﷺ in this matter. How much kindness is there on the state of women.

24. THE GOOD OF WOMEN IS EQUAL TO THE WORSHIP OF SEVENTY AWLIYA

Rasulullah ﷺ mentioned that the good committed by pious women is equivalent to the *Ibadah* of seventy *awliya*. Benefit: See from one small act how much reward is attained, if this is not consideration, then what is?

25. THE REWARD AND BENEFIT ATTAINED BY THE HAPPINESS OF WOMEN

Rasulullah ﷺ has mentioned that amongst your wives the best is that woman whose eyes glow in love for her husband. Look: to love your husband is the happiness of one's self but even in this is benefit and reward.

26. TO CONVERSE PLEASANTLY WILL GET HER THE REWARD OF THE *MUJAHID*

A person related to Rasulullah ﷺ said: *"O Rasulullah ﷺ, I have a wife and whenever I go to her, she exclaims 'Welcome to you my husband and the master of my household."* Further more, whenever she observes me in a depressed state, she says: *"Why are you depressed regarding this world when the work of your hereafter is being made"*. On hearing this, Rasulullah ﷺ said: *"Inform this lady that she too, is a worker from the workers of Allah* سبحانه وتعالى *and will be rewarded half the reward of the mujahid."* Observe the reward she attained by her mere pleasant words.

27. GLAD TIDINGS TO WOMEN

Asma bint Yazid Ansariyah رضي الله عنها narrates that she asked Rasulullah ﷺ: *"I am the representative from the women and I have been requested to ask you that men perform the Jumuah (Friday prayer): the Jamaah (congregational prayer): visit the ill; have the pleasure of sitting in your company; perform Hajj and Umrah and protect the borders of the Islamic state, and in comparison, have surpassed us."* Rasulullah ﷺ replied: *"Return and inform them that your adornment for your husband's pleasure and the fulfillment of his rights and remaining in his pleasure and obedience is equivalent to all these actions mentioned by you."*

28. REWARD EQUIVALENT TO GUARDING *ISLAM'S* BORDERS

Rasulullah ﷺ has said that women from the time of their pregnancy till childbirth and upto suckling period in benefit and reward are similar to the person guarding *Islam*'s borders. (Which requires and entails constant vigilancy) and if one passes away during this period, one attains the reward of a *shaheed*.

Tabrani narrating from Ibn Umar رضي الله عنه.

29. RECEIVING CONGRATULATIONS ON HER SHOULDERS FROM THE ANGELS

Rasulullah ﷺ said that the woman who is breast feeding her child, for every drop she is rewarded as if giving life to creation and on the completion of this period, is congratulated by the angels on her shoulders and told that all your previous sins are forgiven and whatever is done thereafter is regarded anew (any sin of hers thereafter will be recorded and what is meant by sin here is minor sins which is not insignificant either).

30. ON THE DAY OF QIYAMAH, THEY WILL BE RAISED AS VIRGINS

Aisha رضي الله عنها narrates from Rasulullah ﷺ that the woman whose husband is absent; safeguards her inner most desire, protects herself from make-up, makes herself useful in her household work leaving aside all attempts to adorn herself and is constant in *salaah*; on the *Day of Qiyamah*, she will be raised as a virgin, if her husband be a believer then she will be his companion in *Jannah* and if her husband be a non-believer, then Allah سبحانه وتعالى will marry her to a martyr. Note: In the event that her husband dies without *Imaan*, then the women will be married to a martyr.

31. LESSON FOR MEN

Mudhani narrates from Ali رضي الله عنه that man is not master of his house if he remains unconcerned about his state, or the condition of his dress nor does it occur to him as to what has protected him from hunger. People who remain indifferent to the state of their household whilst abroad should take heed from this.

32. RIGHTS OF THE WIFE

Hakim bin Muawiyya رضي الله عنه narrates from his father: *"I inquired from*

Rasulullah ﷺ regarding the rights our wives have over us." Rasulullah ﷺ replied *"When you eat, feed her as well, when you purchase clothes, then purchase for her also, do not strike her (especially not in the face) in argument or discontinue conversation with her in the house."*

Ahmad, Abu Dawud and Ibn Majah

Benefit: If she weeps at this (discontinuation of conversation) then do not leave the house without reconciliation.

33. INSTRUCTION OF SABR FOR THE BELIEVING HUSBANDS

Abu Hurairah ؓ narrates that believing men should not be at enmity with believing women, that is their wives, because if one of their habits are disliked then another will certainly be liked and even appreciated. *Muslim*

34. REWARD ATTAINED FOR THE LOSS OF A CHILD

Rasulullah ﷺ has said *"the woman who loses three children, deeming it rewarding and bears her loss with sabr will enter Jannah"*. One woman inquired *"What if two children pass away?"* Rasullullah ﷺ replied *"she will still attain this reward"*.

35. In another narration, one *sahabi* inquired regarding the loss of one child to which Rasulullah ﷺ mentioned great merit as well.

36. Rasulullah ﷺ also mentioned that the foetus in the miscarriage will also draw its mother towards *Jannah* when the loss is taken as a reward and borne patiently.

37. THE BEST TREASURE

Rasulullah ﷺ said the best treasure is a pious wife, on whom the husband sets his eyes and is pleased, whenever he requests some

work from her, it is completed and when he is away, she remains respectfully and modestly in her home.

38. AN EXCELLENT EXAMPLE

Whenever Rasulullah ﷺ retired into seclusion, he became very gentle and caring, very pleasant and amiable towards his wives.

39. REWARD FOR THE NEARNESS UNTO ONE'S WIFE

Rasulullah ﷺ said: "O men! Even for the nearness unto your wives there is a reward."

40. RESPECT AND PARTIALITY

In the *Hajjatul Wida* (farewell Pilgrimage) on the occasion of riding the camels carrying the women, with speed, Rasulullah ﷺ forbade this and replied: *"There is glass within, so ride slowly."* (referring to the delicate disposition of the women within).

MARRIAGE AS A MODE OF IBADAH

Marital relationship in *Islam* is not taken as one of the necessities of life, but rather as an aspect of *Ibadah*, through this one attains nearness to Allah ﷾; meaning that the institute of marriage should not be taken merely to fulfil the necessities of life, as if it were life's very dependence without which life would become pleasureless. Actually it has received religious sanction by being one of the modes of *Ibadah*. Therefore, Rasulullah ﷺ made it a most exemplary aspect of his life saying:

> *"The best amongst you is he who is good unto his wife and I am the best amongst you for my wives."*

Therefore, if one studies the life of Rasulullah ﷺ, may Allah's ﷾ blessings and mercy be upon him, one will observe the aspect of

gentleness in its finest form and the manner and awareness of the application of this softness and gentleness and the regard shown for it will not be found in the greatest advocate of women nor in the greatest defender of women's rights. Similarly, this will be absent in the lives of the pious saints of other religions and even in the lives of the previous Prophets ﷺ will it be difficult to find. The harmony and happiness of the *Azwajul Mutahharat* (Pure wives of Rasulullah ﷺ) the joining in their amusements and consideration of their desires and wants, the justice and the righteousness shown to them is not anywhere, not only with them, but with children also, the same character was displayed.

In an important mode of worship as *Salaah*, merely the crying of a child and the possible discomfort it could bring to the mother caused Rasulullah ﷺ to shorten this most liked form of worship. Whenever this occurred, *Salaah* was shortened. What sacrifice! When *Salaah* is the greatest mode of worship to one as *Rasulullah* ﷺ, can there be a greater sacrifice? *Rasulullah* ﷺ said:

> *"Sometimes I desire to lengthen my Salaah but on hearing a child crying, I think perchance the mother's heart is distracted by the crying of her child and she is disturbed, therefore, I shorten my Salaah."*

V) ALTERING OUR PRESENT OPINION AND MODE OF THOUGHT

It is sincerely desired that in the behaviour with women, the laws of Allah ﷻ, All-Mighty and the guidance of His beloved, may the blessings and peace of Allah ﷻ be upon him, be studied in order to fulfil this religious obligation and duty. Thereafter if someone still finds it difficult to fulfil this duty and right, then he should reconsider that fulfilling these obligations is not merely the fulfillment of something divinely ordained but is the fulfilling of his own duty.

In the following *ayah* of the *Qur'an*, mention is made of the duties incumbent on both partners. The fulfillment of the rights of women is compulsory on men. It is equally compulsory for women to fulfil the rights of men.

There is indication that instead of demanding the fulfillment of one's own rights, vigilancy and punctuality should be maintained in the fulfilling of one's duties. If this materializes, then the problem of one rights not being fulfilled, will never occur, because the duties of a husband are the rights of his wife whilst the duties of a wife are the rights of her husband, when these duties are accommodated then the rights will obviously be fulfilled.

VI) THE STATUS OF WOMEN IN ISLAM, THE TRUE RELIGION

We should sacrifice ourselves for Rahmatul lil alamin ﷺ and the true religion brought by him for opening the eyes of the world and making them aware. The appreciation of man for mankind was taught to us, the laws of justice and truth brought forth, the rights of women of men were placed in the same manner as the rights of men upon women.

Women were liberated and self-governed as far as their person and property were concerned. No person could forcibly marry a woman to a stranger while being her father or grandfather, and were she married without permission then this has to be sought for the validity of the marriage, her refusal making it void. No person has the right to interfere in her wealth without her prior consent and permission. After being divorced by her husband or widowed, she is free to remain as she pleases, no-one can impose anything on her. She too is an heir from the estate of her relatives in accordance with *Shari* rulings as other male heirs are. Her maintenance and upkeep are decreed as acts of worship by the

Shariah on whose progenitor be thousands of *salaams*. If a husband is unable to fulfill her necessities then a *Muslim* court will either order him to do so or institute a divorce for lack of maintenance.

There, the rights of both partners and the prevention of harm and discomfort is not sufficient, according to the divine law of Allah ﷻ prevalent custom and attitude will be taken into account. Whether in a particular matter, discomfort or harm was intended as per what constitutes this according to the custom of the community. Whatever one does, will be considered impermissible and forbidden in the *Shariah*. For example, lack of attention, inconsideration or such actions as would amount to pain and discomfort, though it will not be included in the legal *(Shari)* sphere will nevertheless, be included in the order of the *Quran*.

VII) THE GOVERNANCE AND SUPERVISION OF WOMEN BY MEN

To make women completely independent from the governance and supervision of men would also create serious problems. This also is one of the ways of denying her, her rights. The purpose of denying her, her lawful rights is indeed a cruel, oppressive and inhuman manner stopped by *Islam*, and making her mistress of her own livelihood is also a denial of her rights and ultimate destruction because she is not moulded for this nor can she bear its burden, neither is she responsible for household duties nor the upkeep of children, both of, which is borne very patiently by her. Therefore, wherever the *Qur'an* has mentioned her rights, the *Qur'an* also mentions:

وَ لِلرِّجَالِ عَلَيۡهِنَّ دَرَجَةٌ

WA LIRRIJĀLI `ALAYHINNA DARAJAH

Men have preference over women

Al Baqarah 228

Meaning that the position of men is above that of women, in other words men are responsible for them and should look after them. To remain indifferent to this duty will bring about the punishment and wrath of Allah ﷾. Allah ﷾ be praised, has mentioned:

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ
نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

YĀ'AYYUHAL-LADHĪNA ĀMANŪ QŪ ANFUSAKUM
WA AHLĪKUM NĀRAW-WAQŪDUHAN-NĀSU WAL ḤIJARĀH.

O Believers! Protect yourselves and your families
from the fire whose fuel is mankind and stone

At Tahrim 6

Prior to this, Rasulullah ﷺ, may Allah's ﷾ blessing and peace be upon him, was instructed to guide and advise his wives to piety and virtuousness. We should not remain indifferent to the character and correction of our families.

In one narration, it is mentioned that on the revelation of this *ayah*, Umar ؓ asked: *"O Messenger of Allah ﷺ! I have understood protecting myself from the fire (that we protect ourselves from sin and obey the laws of Allah ﷾) but how do we protect our wives and children from Jahannum?"*

Rasulullah ﷺ replied: *"Whatever Allah ﷾ has forbidden you from, forbid them (your wives and children) from the same, and whatever Allah ﷾ has commanded you to do, command them the same. This action of yours will protect them as well from the fire of Jahannum."*

Ruhul Maani

The respected *Fuqaha* (Jurist) commenting on this, mention the compulsion of being taught and trained in the knowledge of the

Shariah on every Muslim, his wife and family. It is narrated that on the day of *Qiyamah* the most punished person will be him whose wife and family remained ignorant and indifferent to *Islamic* instruction.

For people acknowledging the sovereignty, might and providence of Allah ﷻ and His beloved Prophet ﷺ blessing, kindness and compassion there is his saying; Beware! All of you are protectors and each of you will be questioned regarding his dependents (what was given in his care), man is protector of his family and will be questioned regarding his wife and children; the wife is protector of her husbands household and will be questioned regarding his wealth and children. In another *ahadith* it is mentioned that whoever has been made responsible over others by Allah ﷻ and did not correctly fulfil this responsibility will not be able to smell the fragrance of *Jannah*. *Mishkaat*

VIII) WARNING

In order to accomplish this responsibility men must observe much wisdom and patience and act very cautiously referring constantly to the *Ulama* thus preventing any excess or lack, otherwise it would result in further oppression, immodesty or misfortune wherein all goodness will be relinquished leaving only transgression, therefore the *Shariah* has forbidden distrust and investigation without valid cause.

To maintain this harmony, softness and the etiquette of wisdom should be constantly applied, for example, on returning from a journey the etiquette applied should be the one instructed to the *Ummah* by Rasulullah ﷺ: *"Inform your wives that they prepare for your return,"* as is mentioned in *Bukhari and Muslim* from Jabir رضي الله عنه. *"We were with the Prophet ﷺ, in a battle, on our return as we*

approached Madinah, we desired to enter the city immediately" to which Rasulullah ﷺ replied: *"Tarry a while (grant your wives time for preparation) till we enter at night meaning the time of Esha prayer so that they may be in readiness for your return."*

From the general words of the *ahadith* the necessity of informing one's wife regarding one's return will be seen as a prevention from anything unwanted occurring, which could cause unpleasantness to him and together with this the position of women is also observed. The pure *shariah* has in all matters taken complete consideration of women. Similarly, women should be equally considerate, whenever the husband or guide wished to fulfil his duties upon her it is looked down upon, and this is not some inner feeling of disrespect beyond her but is definitely in her control. Therefore, whenever a responsible person fulfils his responsibility it is for the benefit of the people under him, they should not feel despondent rather thankful and glad of him, and pray for him. Children may find this difficult to comprehend but at least a pious wife's manner should be in accordance with *deen* and rationale.

IX) MANNERS AND WAYS TO THE EASY FULFILLMENT OF RIGHTS IN MARRIAGE

Islam is a natural religion and its laws are best known to He who has created mankind and knows what is most beneficial for it. Therefore, every law in Islam has in its own sense, beauty and good, but because laws, like the parts of machine, are inter connected its complete benefit can only be realized through the complete religion. Like the important part of a machine, were it to function solely its benefit would be very insignificant and minimal, similarly in our *a'mal* (actions) we have an aspect regarding the *dunya* (this world) and an aspect regarding *akhirah* (the hereafter).

Therefore the result and blessings of fulfilling ones rights and its proper reward can only be attained by accepting *Islam* fully and completely. The acceptance of the following rules of *Islam* are equally necessary:

1. To correct one's belief, that is, to rectify the fundamentals of faith and accept its relevant aspects as well.

2. To adopt the practical essentials of *Islam* and its related facets through good actions.

3. To adopt the means of strengthening ones bond with Allah ﷾ whereby sincerity and certainty can be attained, also making it easy for the fulfillment of ones actions and bringing truth therein.

4. When desire overcomes one regarding excessiveness and abusing the rights of ones wife then it is necessary to strongly oppose this by conjuring the image that Allah ﷾ is testing me in either following the wrong desires of the self or following the desires of Allah ﷾ and His *Prophet* ﷺ, and should I follow the former, than in both the world and the hereafter will I have to carry such a heavy burden, nothing in comparison to this small desire of myself. Also addressing ones self saying *"You also transgress and disobey Allah ﷾, and should He seek retribution in this world, what would the result be whilst the punishment of the hereafter is ever present, on that day this insignificant abuse of her rights would take away years of accepted salaah and fasting etc.. to be give in turn to her, who is wronged"*.

   And should that amount of accepted *Ibadah*, be absent then her sins will be given to the transgressing husband as narrated in the *sahih ahadith* regarding the *muflis* (poor person) who, despite his good deeds on account of abusing the rights of his fellow brethren will enter *Jahannum*, which is indeed a fearful place to go. May Allah ﷾ show mercy unto us and grant us the guidance and perseverance to control our desires. ....*Ameen.*

5. Despite this, were a person due to anger, ignorance or indifference, to abuse someone's material or physical right then he should repent immediately and regret his error and be remorseful, asking for Allah's ﷻ Mercy, Forgiveness and Protection from such despicable acts and from the intrigues of the self. Together with this, it is equally necessary to repay whatever has been misappropriated, materially and redress the occurrence of whatever physical or emotional harm there may be. For example, to disrespect, tease, swear, slander, physically assault someone whereby emotional or physical harm occurs, then it is equally necessary to seek forgiveness from the wronged person and overcome this in a such manner whereby its effect is negated. One has to fight ones desire to this extent, in order to obtain the pleasure of Allah ﷻ and protect oneself from His wrath and punishment and seek pardon from the person wronged, whether it be someone younger, wife or employer. By rectifying the wrong, one would benefit otherwise the account in the hereafter will be indeed difficult and arduous, because repentance alone certainly will bring repentance in the neglect of Allah's ﷻ rights like the committing of major sins as well, but in regard to the rights of our fellow brethren, we have to accompany sincere repentance with a necessary pardon from the oppressed and wronged person.

X) RESPECT FOR THE PEOPLE FOLLOWING THE *SUNNAH* AND FEARING ALLAH ﷻ.

Therefore the beloved of Allah ﷻ, on whose behalf the world was created, who is a mercy unto mankind and the greatest benefactor, whose character Allah ﷻ Himself has praised in the *Qur'an:*

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

WA INNAKA LA`ALĀ KHULUQIN `AZĪM

And verily, you (O Muhammad ﷺ) are on an exalted standard of character.

Al Qalam 4

In this honourable *Ayah* it has been emphasized in various ways depicting Nabi ﷺ of noble character, His Sahabah رضي الله عنهم (Companions) were devoted to such a degree that his smallest, discomfort caused them to forego their own comfort, despite this Rasulullah ﷺ was very cautious with regard to the rights and feelings of his fellow brothers and even in his final illness, despite the pain and discomfort, he ascended the *mimbar* of his *Masjid* and as reported by Fazl Ibn Abbas رضي الله عنه:

"I presented myself to *Rasulullah* ﷺ and saw him in great pain with a bandage on his *Mubarak* head. He asked me to assist him by the shoulders into the *Masjid*. He sat in the *mimbar* and requested someone to assemble the *Sahabah* رضي الله عنهم (companions). I went out to gather them. Thereafter praising Allah سبحانه وتعالى he said the following: "My time of leaving you is near therefore whoever's back I have struck, he may do likewise and whoever I have dishonoured can now do the same, whoever has any demand on me can reclaim it in wealth, nor should any one be under the impression that by claiming his due from me will there be any enmity in my heart for him, because enmity is not something I have within me, understand this that I truly love the person who claims his due from me or forgives me this demand that I may go to my Lord with a clear conscience and I do not want to content myself by making this announcement once only, I will again make the announcement."

Rasulullah ﷺ descended the *mimbar* and performed the *Zuhr salaah* and immediately after the *salaah* he ascended the *mimbar* and repeated the same announcement and according to some people repeated the same words adding: *"Whoever has any right upon me should fulfil it and not be under the misconception of the*

wordly disgrace it would bring, for compared to the hereafter it is minimal indeed." A person stood up and claimed he was owed three dirhams by Rasulullah ﷺ to which Rasulullah ﷺ replied: *"I do not wish to accuse you of lying nor to let you undertake any oath but I would like to know the nature of this affair"* He replied: *"A beggar came to you one day and you asked me to give him three dirhams on your behalf to which I complied."* Rasulullah ﷺ told *"Fazl Ibn Abbas* رضي الله عنه *to give the man three dirhams"*.

Thereafter different people requested Rasulullah ﷺ to make *du'a* on their behalf and mentioned their personal shortcomings to which Umar رضي الله عنه warned *"You are exposing your sins"* but Nabi ﷺ said: *"Umar remain silent, verily the disgrace of this world is very much lesser than the disgrace of the akhirah."* Also mentioned in this incident is that after addressing the gathering, Umar رضي الله عنه also addressed them to which Rasulullah ﷺ said: *"Umar is with me and I am with Umar, after my demise truth will remain with Umar wherever he may be."* Thereafter Rasulullah ﷺ went to the home of the Siddiqah, Aisha رضي الله عنها and similarly addressed the gathering of the women as he had addressed the men, and repeated the announcement." *Shamailut Tirmidhi*

XI) FINALLY AN IMPORTANT MESSAGE CONCERNING ONE MISLEADING ASPECT.

This should be remembered by both, husband and wife, that *Shaytan* at times deceives you into thinking that your partner lacks in the fulfillment of your rights or is committing such and such a sin therefore I too should abandon the fulfilling of his rights or commit the said sin. This notion is highly incorrect because each one of them will go separately to their graves and each one will be questioned by Allah سبحانه وتعالى regarding their misdeeds. However, each one should keep the hereafter before ourselves and ponder about

the small effort required to keep the self under control thus preparing our *akhirah* (hereafter) and protecting ourselves from the punishment and terrible afflictions of the hereafter and forever stay in comfort and ease. *Ruhul Ma'ani*

This lifestyle can only be attained by those who are content and pleased with whatever is granted to them by Allah ﷾ and are free from greed and avarice, making it obvious that this can only be attained by the people of *Iman* (faith) and those obedient unto the truth. People turning against Allah ﷾ and disobeying Him cannot attain this lifestyle despite having the means and comfort; they still find difficulty and disgrace, because of greed they cannot even reach the smallest aspect of contentment. They are constantly engaged in obtaining more wealth and whenever confronted with something against their desire, they show an immediate dislike to the power and working of Allah ﷾ and experience great anxiety, sometimes resulting in suicide as is being witnessed today. This has been explicitly mentioned in the *Ayah*:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا
وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ﴿١٢٤﴾

WA MAN A`RAḌA `AN DHIKRĪ FA'INNA LAHŪ MA`ĪSHATAN ḌANKAW-WA NAḤSHURUHŪ YAWMAL QIYĀMATI A`MĀ

"But whosoever turns away from My Reminder (i.e. Neither believes in this Qur'an nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

Ta Ha 124

"Whoever turns against my counsel, then for him (before the day of *Qiyamah*, in the world and the *qabr*) will be hardship and on the

day of *Qiyamah* he will be raised from his grave in blindness."

Hayatus Sahabah

Thus basic knowledge of the *shariah* is necessary for them (these couples) and the creating of a bond with some *Shaikh* (a learned man who correctly applies the *Shariah*), they should Remain engaged in *'Ilm* and application so that comfort and ease can be achieved in this life as well as eternal purity in the hereafter. May Allah سبحانه وتعالى grant us correct understanding and the ability to act accordingly.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ أَعْيُنٍ وَّاجْعَلْنَا
لِلْمُتَّقِيْنَ إِمَامًا ط وَاَنْتَ الْمُسْتَعَانُ ج وَعَلَيْكَ الْبَلَاغُ ج وَلَا
حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ج وَصَلَّى اللّٰهُ تَعَالٰى
عَلٰى خَيْرِ خَلْقِهِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ
اَجْمَعِيْنَ ج بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ج

RABBANĀ HABLANĀ MIN AZWĀJINĀ WA DHURIYYĀTINĀ QURRATA A`YUNIW WAJ`ALNĀ LILMUTTAQĪNA IMĀMĀ. WA ANTAL MUSTA`ĀN, WA `ALAYKAL BALĀGH. WA LĀ ḤAWLA WA LĀ QUWWATA ILLĀ BILLĀHIL-`ALIYYIL-`AŻĪM. WA ṢALLAL-LĀHU TA`ĀLĀ `ALĀ KHAYRI KHALQIHĪ SAYYIDINĀ WA MAWLĀNĀ MUḤAMMADIW-WA ĀLIHĪ WA AṢ-ḤABIHĪ AJMA`ĪN. BIRAḤMATIKA YĀ ARḤAMAR-RĀḤIMĪN

Our Lord give us from our spouses and offspring the coolness of our eyes. And make us, for the god-fearing

fore-bearers. From You alone is help sought and in You alone is our goal. There is no power, no might besides that of Allah, the Elevated, the Grand. The salutations of Allah and His blessings be upon "the best of His creation", our leader, our master, Muhammad, and upon his family and companions, without exception. (We beg of You) Your mercy, O, Most-merciful of those who show mercy.